

Passover the fifteenth. It does seem to me if there ever was a time to justify God's people to defer this feast until the fifteenth it was on this occasion, thus giving those who were defiled by reason of coming in contact with a dead body an opportunity to purify themselves, and also participate in the offering. But the unchangeable God did not allow this change, preferring to let them keep the Passover on the fourteenth of the second month. The reason why God restricted the keeping of this feast to the fourteenth day is easy to discern; the blood of the first Passover saved them from the destroyer, who passed over the land of Egypt on the night of the fourteenth, and killed all the first-born of the Egyptians; thus working their deliverance from their long and dreadful slavery; therefore God said, "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations, ye shall keep it a feast by an ordinance for ever." Ex. 12:13, 14.

Again it is written, "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." Notice how the Lord defines the time for keeping these feasts. "In the fourteenth day of the first month at even is the Lord's Passover"

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. Lev. 23:45. Again we notice the design of the feast of unleavened bread as well as the time of its observance. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever. Ex. 12:17.

We hasten on down the stream thirty-nine years, along the historic chain, to the first Passover celebrated in the holy land, under the leadership of Joshua, four days after the children of Israel came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. (Josh. 4:19; 5:10.)

Joshua's testimony is conclusive in point of time of keeping this festival but says nothing about the preparation, neither was it necessary to do so, since the Lord restricted them to the night of the fourteenth to keep this feast "according to all the rites and ceremonies thereof, (Deut. 9:3) which would be utterly impossible if the popular theory was correct. If the law required the Paschal lamb to be sacrificed "at the ninth hour or 3 P. M.

our time." Bowman, it required them to keep the Passover fifteen hours before it was killed.

The reader can clearly see that this man made theory is self contradictory and contradicts the plain texts they have offered in support of their position.

The time of day the lamb was killed.

(1) At the going down of the sun. Deut. 16:6.

(2) Between the two evenings. Ex. 12:5. *Margin.*

(3) Between the two evenings was the ninth hour.

Brother Bowman's first witness.

REVIEWED.

Thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. The Lord thy God brought thee forth out of Egypt by night. Deut. 16:1, 6. This witness proves my position correct and Brother Bowman's erroneous. The sun never sets at 3 P. M. and it is never called night till after the going down of the sun, or after sunset. At even. When the sun did set. When the sun was setting. Matt. 8:16; Mark 1:32; Luke 4:40 all mean one and the same thing, namely, the end of the Sabbath, when the Jews brought their sick to Jesus.

HARMONY OF OUR POSITION.

(1.) The angel of death passed over the land of Egypt the night of the 14th of Nisan and smote all their first born. (Ex. 12:12, 29.)

(2.) The Passover, a commemorative feast of the above event to be observed in the night of the 14th. Ex. 12:14, 24-27.

(3.) Depariure of the Israelites out of Egypt on the night of the 15th, the morrow after the Passover. Num. 33:3.

(4.) The feast of unleavened bread commemorative of this event always occurred on the 15th. Ex. 12:17; Lev. 23:6.

By changing the time of the Passover to the 15th would necessarily change the time that Israel left Egypt, and the time for the feast of unleavened bread to the 16th, thus contradicting a number of positive Biblical declarations.

As our article is already rather lengthy, we will only give the Scriptural references to the three Passovers not yet noticed. 623 years intervened between Joshua's Passover and that observed by Hezekiah on the occasion of his restoring the national worship. (II Chr. 30.) 102 years later Josiah kept a solemn Passover. (II Chr. 35.) 108 years later brings us to the last Passover recorded in the Old Testament, under the leadership of Ezra, after the return from the seventy years captivity in Babylon. (Ezra. 6.)

The fact that the seven Passovers of the Old Testament and the *Christian Passover* were all observed on the fourteenth; together with the positive command of God to keep it on this day ought to settle this question forever with regard to the legal time of observing this rite. Those who deny that Christ ate the Passover on the night of his betrayal, on the hypothesis that it was twenty-four hours in advance of the legal time; that he was crucified on the precise hour that the Paschal lamb was sacrificed find this subject "encumbered with many difficulties."

1. It truly is extremely difficult to interpret the expressions that so frequently occurs with reference to keeping this feast, "They kept the Passover on the fourteenth day of the first month; to mean they only prepared it on that day, and ate it on the fifteenth.

2. It is difficult to interpret the command "Thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt," which was after sunset or night, to mean 3 o'clock P. M.

3. It is difficult to explain that the feast of the Passover and the feast of unleavened bread are identical, though the former invariably occurred on the night of the fourteenth, and was so completely separated from the feast of unleavened bread by the "command of God." That which remaineth of it (the Passover) until morning ye shall burn with fire. (Ex. 12:10.)

Brother Bowman has proven that the first day of unleavened bread was not included in the seven day feast which always commenced on the fifteenth; and we have proven that the Passover ended before the close of the fourteenth, hence are two separate feasts. Mark 14:1.

Now the feast of unleavened bread drew nigh, which is called the Passover. Luke 22:1. Luke says it is called the Passover, so was Christ called Beelzebub, but that did not make it so. The Passover being the first great annual feast, and lasted only one day and was followed by the seven day feast of unleavened bread; and the fourteenth being the first of unleavened bread, and as unleavened bread was one of the elements of the Paschal feast, both feasts were sometimes embraced in either terms, Passover or feast of unleavened bread. Brother Bowman's witness corroborates this position. "The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month, Nisan, and it lasted only one day; but was immediately followed by the days of unleavened bread, which were seven." See Josephus Ant. 3:105.

How the disciples could prepare, and